Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

T.J.B.

ANTISEMITISM IN CANADA: A CHRISTIAN'S VIEW

By John Bassett

I am delighted that it now appears the Canadian Press misquoted His Excellency Gershon Avner, Israeli Ambassador to Canada, in its report that he said there was "a whisper campaign" against Jews in Canada.

The Israeli Embassy last week first confirmed Ambassador Avner's statement about antisemitism here. Now the Ambassador denies these expressions ascribed to him. See letter page 3.
Mr. Bassett is the publisher of the Toronto Telegram and one of the foremost advocates of interfaith cooperation.

The Ambassador has made it clear that, in a speech to a student group in Ottawa, he said only that generalizations uncomplimentary to the Jews were passed around, privately, in Canada.

I would be the last to claim that all prejudice has died in this country. But I hope I am not being disrespectful to the Ambassador if I suggest that he seeks opportunities to stress the very many positive aspects of the Canadian battle against prejudice in his public speeches.

I have seen in my own adult lifetime a great change take place in Canada in the whole area of human relations. No only do we have organizations, such as the Canadian Council of Christians and Jews, working actively to dispel ignorance and prejudice, but Government through legislation has met widespread demand by formalizing the Canadian intention to eliminate discrimination.

There is indeed still private prejudice in the hearts and minds of men in this country, as in every other country, including Israel. But Canada, like Israel, is fighting against this woeful expression of ignorance on every front. Among the fighters are the most outstanding men in the nation, both Christian and Jew, and representing every ethnic background.

I believe the fight is being won. We are gaining every day. There will never be final victory, of course, until the Messiah comes, for the first or second time, depending on one's religious beliefs.

But in the meantime men of good will will continue to seek knowledge and wisdom in this most vital area of all, human relations. I hope His Excellency, during his stay in Canada, will seek every opportunity to observe this continuing battle against ignorance and prejudice.

Perhaps then, on his return home, in a public speech in Israel, he may say, "the good fight is being waged in Canada." He ought to, because it is.

Friday, May 20th, 1966
1st OF SIVAN, 5726
SIDRA:
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Toronto: 8:24
Montreal: 8:08

SCHIZOPHRENIA OF THE ESTABLISHMENT (page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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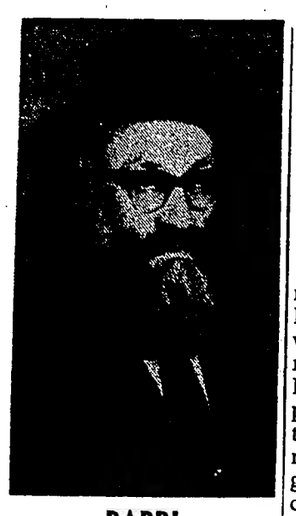

RABBI STATESMAN

Honored Guest of Toronto's Jewish Community: Rabbi Dr. Kalman Kahane, Israel's Deputy Minister of Culture and Education and world leader of Religious Workers' Movement.

TO HEAR KAHANE

RABBI, LABOR LEADER TO ADDRESS COMMUNITY

Dr. Kalmen Kahane, Israel's Deputy-Minister of Education and Culture, world famous scholar and rabbi, one of the signers of Israel's Declaration of Independence and president of the World Poale Agudat Israel, will be the honored guest of Toronto's Jewish community this weekend.

Rabbi Kahane, who continues to live as a worker among workers in the Kibbutz Chofetz Chaim of which he is spiritual leader, is accompanied on his visit here by Abraham Werdiger, secreatary-general of Poale Agudat Israel.

Dr. Kahane, 57, was born in Galicia. He came to Palestine as a halutz thirty years ago after the brilliant termination of studies in Poland and Germany. He is a doctor of philosophy, semitic languages, history and pedagogy of the Universities of Berlin and Wurtzberg. He also was ordained rabbi by some of the most outstanding gaonim of our time. Still he went to Palestine to be a halutz, where he influenced many religious young men and women into following him.

The Rabbinical Council of Canada, in a statement issued to The Canadian Jewish News, hailed the arrival of Dr. Kahane to this city as a distinct honor, which makes our community proud. "He is not the ordinary visitor or guest; he is one of those who do as they preach. He is a teacher of a generation of workers who carry both the book and the plough, and also defend their country. Of him and his fellow-workers in Israel it can be said without exaggeration: many in the religious world owe much to these few."

Rabbi Dr. Kalmen Kahane will address the leaders of the traditional Jewish community this Saturday afternoon, May 21st, 6:00 p.m., at the Shomrai Shabboth Synagogue, Glengrove Avenue. He will speak in the presence of Toronto's leading rabbis and community leaders on the challenges facing religious Jewry today.

Dr. Kahane also will deliver the sermon Saturday morning at the Torath Emeth Jewish Center, Viewmount Avenue, following the reading of the Torah.

SOUNDS S.O.S.

Says Soviet Jews are in peril of complete spiritual extinction: Professor Dr. Abraham J. Heschel of New York's Jewish Theological Seminary.

HESCHEL AROUSES RABBIS

LEADERS ACCUSED OF BETRAYING JEWS IN SOVIET RUSSIA

(by the CJN reporter)

One of the world's foremost Jewish theologians and mentor of North America's Conservative rabbinate, Prof. Abraham J. Heschel of New York's Jewish Theological Seminary, aroused the 66th annual convention of the Rabbinical Assembly meeting here by his dramatic "J'Accuse" against Jewish leadership for forsaking Russia's three million Jews.

The bearded patriarch, descendant of some of the most illustrious Hasidic teachers, told an audience of 500 Conservative rabbis and hundreds of laymen assembled at the Inn-on-the-Park Monday night:

● We have no right to recite kaddish in memory of the six million martyrs because our leaders and organizations are just as insensitive to the plight of Russia's Jews as they were business-as-usual-like during World War II.

● The three million Jews of Russia are in peril of disappearing spiritually as the six million who died physically.

● The leaders of North America's Jewish organizations are more interested in keeping up obsolete institutions than in serving the people and remembering the task of our generation.

● What goes on now regarding Russian Jewry, which is deprived of the elementary freedom to live according to its religion, is a complete betrayal of what these leaders pretend to do. It is Bertrand Russell who speaks up, not our leadership.

● So far as Russian Jewry is concerned, the leadership of the Establishment demonstrates a total disregard of the vital issue, that of saving a community which constitutes the remnant of our people in Eastern Europe.

● This attitude is my nightmare, for we must insist in our demand to Moscow: either let our people live or let them leave.

● In the Jewish institutional establishment, the dedication to the institution prevails in the clash between the interest of the organization and the task facing the people.

Dr. Heschel spoke both in English and in Yiddish. He said, because of the danger ignored by North American Jewry concerning our brethren in Russia, all banquets and bar mitzva parties remind him of those dancing at a wedding held at a cemetery.

Dr. Heschel also appealed for a serious dialogue between Christians and Jews. He said that the condition sine qua non for this dialogue in the interest of all monotheistic religions now in peril is the abondonment of missions to Jews. Movingly the scholar addressed himself to twenty-five Christian theologians present:

"Is it really in the interest of Christianity that the Torah be no more read in the synagogue? Is it really the will of God that the Jews should cease praying from the Hebrew prayer book?"

Dr. Heschel echoed an SOS on the Russian Jewish situation delivered the same day by prize-winning author Elie Weisel.

The convention of the rabbis concluded Wednesday evening with an address by Prime Minister Pearson.

• Commentary •

By M. J. Nurenberger

THE RABBI AND THE COMMUNITY

The masterly essay by Rabbi Max J. Routtenberg on the role of the rabbi in North America, read at the opening session of the Rabbinical Assembly here, requires some comment The eminent spiritual leader who is known for his social conscience and courage put on the record some verities about the role of the rabbinate which many tend to forget.

As Dr. Routtenberg discussed the rabbinate in general and did not refer specifically to any religious trend within the community, his words will be studied by spiritual leaders of all expressions within Judaism. Also some criticism may be expected from rabbis and laymen.

My first observation is, following the Rabbis of Old, that "wise men should be cautious with their words."

When Rabbi Routtenberg declared, urbi et orbi, that North America produced the most complete Am Haaretz among the laity — one who may be of superior culture generally but absolutely ignorant of Judaism — he opened the rabbinate to similar remarks by laymen. For one easily can counterattack by stating that — within all the "denominations" — the various rabbinical assembly line factories have produced individuals who also can be termed the most complete Am Haaratzim among rabbis.

We are aware that every community the length and breadth of this continent possesses such rabbinical individuals — men completely ignorant of Torah whose only claim to the pulpit is a smooth tongue and much audacity. For today it is very simple for anyone to pick up a reference book about Judaism and memorize some paragraphs, thus being able to pose as a rabbi.

Many laymen believe that despite the discrepancy between supply and demand all rabbinical schools should be more selective in conferring degrees upon students; also congregations ought to be more careful in scrutinizing documents authorizing one to become a teacher and leader in Israel.

This problem of Am Haaratzut definitely is not confined to the layman within the North American Jewish community. It is a symptom of our times.

Perhaps the jester who remarked that, since rabbis have become doctors, Judaism suffers from a serious malady is right. For no matter how one slices the rabbinical role—and Rabbi Routtenberg did quite a bit of slicing—the rabbi is foremost the man of Torah.

Another pertinent observation is the too-easy theory about the "American rabbi", as though he were a new apparition in Jewish history.

What is "American" about the American rabbi — Jewishly speaking? Is he different from the rabbi of any Western country — unless one accepts the facile answer that America has created a new Judaism for the modern Jew, for our time? This nonsense about adapting Judaism to the command of the hour and to the requirements of the country is not new nor is it American.

For many centuries, since the days of Philo of Alexandria, Jews with tendencies to assimilate or "adapt Judaism" to the society among which they lived spoke — in the language of the day — of modernizing the faith. There were those who talked about the Hellenic Culture; those who preached Roman peculiarities; others who demanded the Germanization of Judaism and of the rabbinate. Even in Czarist Russia there was the modern, government rabbi who "could stand before kings". And each of these simple solutions cost every generation innumerable victims who took this challenge seriously and assimilated completely.

No, the grandeur of Judaism lies in its perennial appeal and in the fact that it basically is "modern", applicable to each country in every period. "It is not across the seas," it is here, everywhere and, for all time.

(Routtenberg's essay is printed on page 4)

These are the Jews to whom Dr. Heschel referred at the Rabbinical Assembly Convention here: A group of elderly worshippers at Moscow's Central Synagogue.

Novosti Press Photo

NEWS ANALYSIS

KOSYGIN: WHAT HAPPENED IN CAIRO

Now that Soviet Premier Andrei N. Kosygin terminated his visit to Cairo, it becomes clear again that Nasser is Russia's Number One agent. The visit, writes our JCNS correspondent, began with "Izvestia's" violent attack against Israel last week formed part of Moscow's psychological preparations for Mr. Kosygins visit to Egypt, Israelis are dismayed by the Communist Party organ's allegations.

The Russian comments are not based on fact, it is stressed. Israel has not concentrated troops on the Syrian border, as the newspaper alleged. Nor is there any "collusion" between the Israeli Government and the American Central Intelligence Agency (C.I.A.) to create tension on that border in order to cause the downfall of the pro-Soviet régime in Damascus.

Regret is expressed that the editorial board of such an influential newspaper as "Izvestia" has not yet learned the fundamental truth about the Middle East — that Powers can have good relations simultaneously with Israel and the Arab States. This has been proved by Britain, France and the U.S.A., and there was a beginning of such an approach by the Soviet Union itself.

There has, however, been a slowing down of this trend by Moscow over the past fortnight or so.

Mr. Kosygin's talks in Cairo are being followed here with keen interest, and no one believes they will augur well for Israel.

The presence of the commander of the Soviet fleet in the Prime Minister's party is thought here to indicate that Moscow is seeking arrangements to counter balance the influence of the American Sixth Fleet in the Mediterranean, as well as to obstruct Britain's East-of Suez policies after 1968, when its forces will be evacuated from Aden.

VICTORY CELEBRATION

Expressing optimism about the ultimate conclusion of the 1966 United Jewish Appeal in Toronto, Morris Kaufman, campaign chairman, announced that the Victory Celebration will take place Thursday evening, June 2, in the new Centennial Ballroom of the Inn-On-The-Park. In keeping with the spirit of success, the evening will be one of entertainment and good fellowship.

The New Israel-Bonn Deal: Facts

BONN, West Germany (Special). — West Germany and Israel last Thursday signed an agreement whereby Bonn will provide Isreal with 150m. DM ($37.5m.) with the understanding that the major portion will be spent in West Germany, plus 15m. DM ($3.75m.) in technical aid projects. These projects will be specified but it will be understood that the Germans will forgo the right of inspection.

Reuter quotes a West German Foreign Ministry spokesman as saying that the agreement — reached after tough negotiations which started three months ago — was signed by State Secretary Rolf Lahr, of the Foreign Ministry, and the Israel Ambassador Asher Ben-Nathan.

But informed sources said the credit would be repayable over 20 years at three per cent interest.

This agreement covers only this year. West German spokesman, Guenther von Hase, made clear at a press conference that there would have to be a new agreement for aid in 1967.

The German aid is expected to help finance telecommunications developments in the Negev, housing schemes to absorb new immigrants, and investment in the Israel Industrial Development Bank.

JERUSALEM SATISFIED

JERUSALEM (Special). — The reported agreement on the amount of $41m. and the terms of the credits, when compared with past outstanding West German commitments to Israel, were described by officials in Jerusalem as "satisfactory".

Under the contested "Waldorf Astoria Agreement" of 1960 Israel was to have received loans totalling $500m. Three annual instalments were received, two of $50m., and one of $40m. In December, Bonn granted a loan of $18.75m. in advance of an economic agreement, now being concluded. The present $41m. is said to be for the fiscal year 1966 beginning last April, 1.

OPPOSES PARTITION OF JERUSALEM

BONN, (JCNS) — Upon his return from Israel, Dr. Konrad Adenauer revealed that he and Mr. Eshkol had another chance to talk at Lydda just prior to his departure. In an obvious effort to demonstrate that he retained no anger over a prior exchange with the Prime Minister, Dr. Adenauer complimented Mr. Eshkol.

Summing up for the press his impressions of Israel, Dr. Adenauer stressed Germany's "special obligations" towards the Jewish State's existence.

He praised the achievements of a "healthy, strong and youthful" people, and said that the State of Israel had created a "source of strength in the Middle East which is overcoming the difficulties of climate and soil,"

Dr. Adenauer then expressed dismay over the partition of Jerusalem and the inaccessibility of the holy places (in Jordan). "Had I signed such an armistice, I would have repented it all my life," he declared.

NEW TALMUD EDITION HAILED

NEW YORK, (CJN) — The publishing of the new popular edition of the Talmud, the El-Am Talmud, in vocalized Hebrew and Aramaic with an accurate English translation, has created great interest among scholars in North America. This new edition of the Talmud is distributed by the United Synagogue Book Service, 218 East 70th Street, New York City, and can be obtained by subscription.

This new enterprise has been hailed by the leading scholars of North America as one of the most important initiatives in the direction of popularizing Jewish scholarship.

SHAVUOT

Next week the Jewish people observe the Festival of Shavuot. For details, see page five.

In accordance with tradition, the offices of the Canadian Jewish News will be closed for business Wednesday, May 25th, and Thursday, May 26th, because of the festival.

The Canadian Jewish News will apper regularly, Friday, May 27th. The Canadian Jewish News is the only Jewish newspaper printed in English published in Toronto, and Ontario as well, 52 weeks a year.

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WELL RECEIVED IN POLAND. - Abba Eban, foreign minister of Israel, is now in Warsaw, the capital of Poland.
Mr. Eban has been warmly greeted by the Polish press. On this occasion the Israeli government repeated its support for the Polish-German Neisse border as permanent.

Berlin and Ghetto Revolt

WEST BERLIN, (JCNS) — A postage stamp showing the West Berlin Jewish community centre has been issued by the city post office to mark the anniversary of the Warsaw Ghetto Uprising.

A post office was opened in the centre with a cancellation stamp giving the date of the Uprising.

The stamp is one of a special series depicting "The New Berlin".

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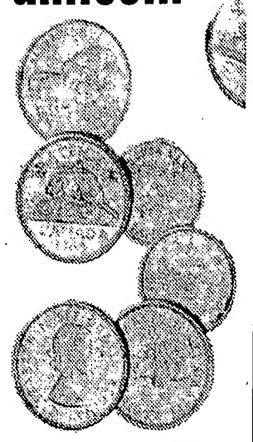

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THE LIVELY ARTS. By D. COHN

● Jack L. Warner of Warner Bros. has chosen Vanessa Redgrave, daughter of Michael Redgrave, as star of Camelot, famous musical play by Alan Jay Lerner and Frederick Loewe.

● Frank P. Rosenberg will produce Pieces of Eight for Universal. A. S. Fleischman, well known novelist and screen writer, will do the screen treatment on the period adventure story with a Caribbean background.

For the last three years Rosenberg has been an executive producer for Universal-TV.

● Rumor has it that Paul McCartney, remaining bachelor of the Beatles, is squiring the granddaughter of a rabbi.

● Muriel Resnik's Any Wednesday is being filmed, partly on the streets of New York's fashionable East Side. The comedy features Jane Fonda, Jason Roberts, Dean Jones, Rosemary Murphy.

● When director Peter Ustinov staged a piano recital for MGM's Lady L, filmed partly on locations in and near Paris, Sophia Loren and Paul Newman found themselves seated in a box occupied almost two centuries ago by King Louis XVI and Marie Antoinette.

The scene was filmed at Versailles in the Theatre Montansier, which was built in 1777 under the direction of La Montansier, a provincial actress who became a protege of Marie Antoinette.

According to history, Louis XVI and Marie Antoinette were beheaded in the French Revolution and La Montansier was thrown into prison.

"Well," shrugged Paul Newman when told about the Theatre's past, "that's show business."

● The King Brothers have acquired motion picture rights to Maxwell Shane's original story, Guns of the Red Sea, for MGM. The film will depict the incredible story of how the small Israel army overpowered a supposedly invulnerable Egyptian fortress during the recent conflict between the two nations.

● Krov Menuhin, eldest son of famed violinist Yehudi Menuhin, will make his motion picture debut as a skiing vampire in The Vampire Killers. He served as a director's assistant while the company was filming location scenes in the Italian Tyrol. It was during the shooting of these sequences that director Polanski cast him for the skiing scenes with actress Sharon Tate. The film is a satirical horror picture.

● In honor of Charles Chaplin's presence in London as director for A Countess From Hong Kong, a local movie house recently ran a film of Chaplin's Tillie's Punctured Romance, in which he starred with Marie Dressler 52 years ago.

● West Germans enjoy westerns as much as anyone else. To prove it, more than 1500 fans, many dressed in cowboy outfits, turned out to greet Bob Fuller when he arrived there on a tour in connection with Universal's Incident at Phantom Hill, in which he stars.

● Roger Carmel, at 6'3", recently went from 277 pounds to 168 for a stage production of Auntie Mame; for his current role in the film, Gambit, producer Leo Fuchs had him gain 50 pounds.

● The actor with the shortest role (one line: Excuse me) in Moment to Moment, with Jean Seberg and Sean Garrison, probably has the longest name in all Europe: Fritz Krankenscheiligvanstadhein.

● Cast and crew of Rock Hudson's Tobruk were surprised when they checked in at the Astronaut Motel in El Centro, Cal. Instead of the usual Vacancy and No Vacancy neon lights, the signs read, Space and No Space.

● Director Michael Gordon was faced with an unusual problem when 25 live, white turkeys were delivered to the set where Texas Across the River was being filmed, to be used in key sequences. The story takes place in 1845, long before the white variety was introduced. So while everybody waited, the gobblers were painted in conventional turkey colors and the scene went on.

● In London, Marlon Brando misjudged English weather. He packed all his heavy attire and sent it back to Hollywood the very day before the onset of one of London's worst mid-April snow storms.

● Jonathan Daly, starring in Universal's Out of Sight, started working on his acting career in the eighth grade; he was six feet tall. His first role was the giant in Jack and the Beanstalk.

NEW CARRIER

HAIFA (JCNS) — The 50,000-ton bulk carrier, Har Meron, has been handed over to its owners, the El-Yam Company of Haifa, in a Japanese shipyard. A sister ship has been ordered, to be ready for delivery in August. Two additional 65,000 ton carriers have been ordered by this company in British shipyards.

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TO MY FELLOW TORONTONIANS

THE FUTURE OF OUR COMMUNITY

A SHAVUOT MESSAGE

On the eve of Shavuot when, according to our great teachers, the Jews have become a people — the people of Torah —, I take the liberty of calling upon my fellow Torontonians, those dedicated to the ideal of Jewish survival, to reexamine the values for which we stand.

For the last fifty years I have been privileged to work with you — with men of different views — in the interests of ONE Jewish community and ONE Jewish people. We may differ in several areas of human pursuit but ultimately you and I aim at one thing: the survival of Judaism.

We have toiled together to help the poor, to strengthen the State of Israel and, last but not least, to consolidate the system of Jewish education in this city. For all of us know that without Torah education there can be no future generations. Everything in Jewish life depends upon the success of the Jewish school system without which there are no workers for the community, no supporters for Israel — no charity.

As we conclude the 1966 United Jewish Appeal under the dedicated chairmanship of Morris B. Kaufman, we all pledge our unqualified support to this great cause uniting all Jews. Also I wish to appeal to all my friends to stand by Chairman Kaufman in the concluding face of the campaign. One-third of the cards have not as yet been covered; volunteers must come forward to complete the job.

At the same time, I publicly express my conviction that Chairman Kaufman will review properly all expenditures of the United Jewish Appeal so that the essential duties of our community are fulfilled. They are charity for the poor, support of Israel and Jewish education which, through the Bureau of Jewish Education, could do a much better job if properly financed.

Our schools must be sustained. The subsidies from the Jewish Welfare Fund are the only source of income since none of our institutions are subsidized from municipal or government sources. We rely upon the United Jewish Appeal and its agencies for their existence. Therefore, on the eve of Shavuot when everyone of us renews his pledge as a Jew who stood at Mt. Sinai, each one simultaneously must rededicate himself to the three essentials of the Torah — charity, the land of Israel and the Jewish education of our young.

I wish all of you a happy Yom Tov as well as great success for the United Jewish Appeal and our educational institutions.

Shiya Wortsman

Makes Important Announcement About Associated Dinner:

JOSEPH LEVINE, president

ASSOCIATED TO HONOR HIGH SCHOOL GRADUATES

"The first graduating class of the Community's Senior Day High School will be honored at the 41st Annual Dinner of the Associated Hebrew Schools", Joseph Levine, President of Associated, announced.

Consisting of some 16 students, the class has a distinguished academic record, including seven Ontario Scholarships to the University of Toronto.

While the majority of the students are now in attendance at the University of Toronto, two are at the Hebrew University in Jerusalem and Bar-Ilan University of Tel-Aviv. Others are in New York attending Yeshiva University. Some of the graduates have been granted bursaries by Associated to study in the out-of-town institutions of higher Jewish learning.

Five graduates of the High School are continuing with their Jewish studies at the Toronto "Midrasha l'Morim" (Teachers' Seminary) and several are receiving further instruction privately in Jewish studies from one of the senior teachers in the Community. It is expected that most of the graduating class of 1965 will be on hand to participate in this special event.

The Community Day High School is sponsored and given strong financial support by the United Jewish Welfare Fund of Toronto. Its students consist largely of the graduates of the Associated Junior Day High School. Dr. A.A. Epstein, President of the United Jewish Welfare Fund will greet the class at the Annual Dinner.

Also featured in the program of the Dinner, scheduled for the evening of June 8th, will be the dedication of some classrooms by the Lipson and Doran families, and by Mr. Abraham M. Schiffer; and a musical interlude by the noted Cantor Zvi Aharoni of Beth Emeth-Bais Yehuda Congregation.

An address by President Joseph Levine entitled "Retrospect and Prospect" will review the accomplishments of the School during the past year, and prospects of Jewish education in Toronto for the future.

AMBASSADOR AVNER EXPLAINS STATEMENT

Dear Editor,

"Anti-Semitism in Canada — Ambassador Goes non-Diplomat" The Canadian Jewish News, May 13).

(The Canadian Jewish News,

In connection with the item published in your issue of May 13th regarding my address at Notre Dame High School at Ottawa, I should be grateful if you would publish the following for the benefit of your readers:

1. The report upon which your story is based, contained a number of very serious distortions Some quotations were torn out of context or published with no context at all. As you may be aware, I have since obtained published acknowledgements of the fact that the report was inaccurate on a number of points.

2. The words "whisper campaign" never crossed my lips, and I made no statement that such a campaign exists in Canada.

3. I did not say that Hitler's persecution was only the culmination of some church teachings about Jews.

4. I did not praise the Vatican Council for absolving our people of guilt in the death of Jesus but, rather, praised the publication of a declaration to this effect. You will be aware of the important difference here.

5. Your statement that the Israel Embassy termed the original "Canadian Press" report as "in general correct" is utterly untrue. When you asked me on the telephone whether I had said such things as that there was a whisper campaign in Canada, I told you that I had said no such thing, but that I dealt in a general way with the question of anti- Semitism. On the basis of that reply of mine to you, you said that, if so, would I give you a statement in reply to the report. This I could not do at that point, since, as I told you quite cleary, your telephone call was the very first incling I had about the report in the "Toronto Globe and Mail'. I was not prepared to make a statement about something the formulation of which I had not seen in front of my eyes in print.

Your very request for a statement, in the wake of my denial of the accuracy of the report, proves that I had not termed the report as being generally correct. Had I done so, you would obviously not have asked me for any statement in reply to it.

Ottawa, Ont. GERSHON AVNER
Ambassador of Israel

ESHKOL CHALLENGES NASSER

JERUSALEM (JCNS) — "If Nasser wants to wage 'preventive war' let him wage it on the illiteracy, backwardness, hunger and poverty that prevail in Egypt," said Premier Levi Eshkol, when broadcasting on the occasion of the Memorial Day for those who fell in the War of Independence. The Premier warned Nasser against inciting his people and other Arab nations to wage war against Israel, "because the aggressor will suffer more than will the victim.'

Eshkol noted that the United States has corrected to a certain extent its basic misunderstanding of the Middle East arms balance and has joined France and Britain in supplying Israel with arms.

The Premier said that Israel "must encourage" the first signs which might appear of a change in Arab policy towards Israel "while at the same strengthening her deterrent power so as to convince the Arab peoples that war does not solve disputes."

synagogue news

LEADERS

● Two members of Holy Blossom Youth Council were elected to positions of leadership on the executive of the North Eastern Lakes Federation of Temple Youth at a recent board meeting: Sandford Borins, president; John Nimon, 3rd vice president

● Co-editors Susan Durbin and Wendy Weinberg, at the Nelfty Newspaper contest, were awarded a prize; their paper was chosen the best from among 24.

MEETING

Beth Am's annual election meeting took place last Tuesday evening at a dinner.

AWARDS

York Downs Scouts will present Religion and Life awards at Adath Israel, Wednesday evening, May 25th.

CULTURAL EVE

Shaarei Tefillah Congregation will hold its final cultural evening Sunday evening, May 22nd 8:30 p.m., under the auspices of its adult education committee. Guest speaker will be Rabbi Jacob Weinberg, dean of Toronto's Ner Israel Yeshiva College. Theme: The Future of Jewish Life on the American Continent.

MEMORIAL MEET

Marmorisher Landsmansh a f t held a memorial meeting in remembrance of its martyrs, Sunday afternoon, May 15th, at Congregation Torath Chaim. Participating were Joseph Lazar, E. Bash (Montreal), Cantor M. I. Kleinberg, writer Eliezer Wiezel.

GUEST RABBI

● On Saturday, May 21st, Rabbi S. Gold, principal of Toronto's Ner Israel, will be guest rabbi at Shomrai Shaboth Congregation during morning services.

● On Wednesday and Thursday, May 25 and 26, 7:00 p.m., Rabbi Felder will deliver a shiur Shavuoth and Bikkurim.

FATHER-SON BREAKFAST

Yorkdale Lodge, B'nai B'rith, will have a Father-Son Breakfast on Sunday, May 29th, at Beth Emeth Bais Yehuda Synagogue.

David Stewart, cowboy entertainer, will perform.

B. B. MEETING

Leonard Mayzel Ontario Lodge No. 1800, B'nai B'rith, held its meeting last Tuesday evening, May 17th, at Adath Israel Synagogue. A senior official of the American Embassy spoke on the topic of American foreign policy. It was followed by a question-answer period.

PRESS COMMENT

Following are excerpts from an editorial in the Toronto **Telegram** which appeared before Israeli Ambassador Avner corrected the Canadian Press report on his speech on Antisemitism.

CANADIANS AND ANTISEMITISM

"It is a sign of the maturity of the Canadian people that we can discuss racial and religious prejudice with a frankness that would have been unthinkable two decades ago.

"Israel's ambassador to Canada, Gershon Avner, was, therefore, right to be frank and forthright in his address on anti-Semitism in Canada before a group of students in Ottawa.

Canada and Israel have been friends since the inception of the Jewish state in 1948, and it is a mark of confidence in our relations that we can judge our respective societies in the light of objective democratic standards.

"But Mr. Avner misjudges the Canadian people when he says that there is "a whisper campaign" against Jews in this country and that prejudice is no longer open because it is not fashionable.

"Such a description implies an organized, undercover movement to discredit Jews. The facts do not support this contention."

KEEP SMILING

THE WRITTEN WORD

Two German Jews were sitting in the park and reading newspapers. One read the Zionist weekly, the other was perusing Julius Streicher's infamous Stuermer.

Said the first to the second, "How can a Jew read such impossible stuff?"

"Oh, this encourages me."

"Encourages!' exclaimed the first. "How can that be?"

"Allow me to explain", said the second. "When I read the Zionist paper, I read about pogroms in Poland, discrimination at home and abroad, terrorism in Palestine; it makes me feel depressed. But when I read the Stuermer, I notice that the Jews are international bankers, they control the press, they dominate business — and I am so relieved."

CLEAR AS A PICTURE

A German refugee had difficulty in making himself understood at a restaurant in Tel Aviv. He could speak only German while the waiter understood only Hebrew. So the refugee had to resort to sign language. Desiring a plate of mushrooms he drew a mushroom on the menu card.

The waiter lighted up with acknowledgement and offered him — an umbrella.

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Israel's Deputy Minister of Culture and Education, World President of Poale Agudat Israel, Spiritual Leader of the famous, heroic Kibbutz Hafetz Hayim.

We welcome this beloved leader of Israel's Religious Labor Movement, a pioneer and builder of the Jewish State, to our community.

Dr. Kahane will address the elite of Toronto Jewry this Saturday, May 21st, at 6:00 p.m.

Our guest of honor will address the Community in the Sanctuary of the new Shomrai Shaboth synagogue, 585 Glengrove Ave.

The Topic: **The Challenge Facing Our Generation**

(the struggle for a Holy Land and a Holy People goes on)

Rabbinical Council of America
Ontario Division

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schizophrenia

CURIOUS ETHICS IN OUR JEWISH ESTABLISHMENT

In summarizing last week the new German-Jewish rapport following the Adenauer visit to Israel, Der Spiegel (in its issue of May 9th), West Germany's foremost journal, paid tribute to Dr. Nahum Goldmann, president of the World Jewish Congress of which the Canadian Jewish Congress is an affiliate.

The famous liberal German magazine informs us that towards the end of his visit the true expression of reverence and recognition for former Chancellor Adenauer's life's work "did not come from the host government" but from Dr. Nahum Goldmann who "represents all important Jewish organizations in the world."

It was Goldmann, says Der Spiegel, who mentioned "the example that Dr. Adenauer set before his people by his attitude towards the problems of Israel and reparation. This," the German magazine quoted Goldmann, "gave the new direction to all of Germany and earned him the profound gratitude of world Jewry, yea, its thanks and admiration."

It was expected that such candid appraisal of the Adenauer role and this expression of "gratitude" to West Germany would provoke some reaction in circles which have been opposed to the German-Israeli and German-Jewish reparations deals.

Here in Canada the Ontario region of the Canadian Jewish Congress — for which Dr. Goldmann in his position as president of the World Jewish Congress spoke — faces a serious internal crisis.

Some time ago, when the record of German-Jewish relations during the last fourteen years was published in a newspaper, the Ontario region of the Canadian Jewish Congress, under pressure of some leftist elements, went out of its way to declare its dissatisfaction with such a presentation of historic facts. Also other rumors had it that the central region of Canadian Jewish Congress really was not interested in the German-Jewish problem — for it represents here the reparations organization. Rather, it was eager to combat an influential newspaper because of its independence.

An organization, a so-called Labor group, and a so-called fraternal organization's committee—the latter led by a former Polish Red — were behind some statements of the Canadian Jewish Congress, central region, which are in flagrant contradiction to the position of the World Jewish Congress in relation to West Germany. (For one should remember that of all Jewish organizations it was the World Jewish Congress under the leadership of Dr. Nahum Goldmann that initiated the original German-Jewish dialogue).

The Canadian Jewish Congress never had denounced these agreements with Germany nor had it even voted against them at World Jewish Congress meetings.

Thus the new Congress position taken by the Ontario region—not by the national Canadian Jewish Congress—has given strength to radical elements within its framework in reviving now the German-Jewish issue. Some so-called fraternal groups who were made to believe last February that the Canadian Jewish Congress is opposed to the German-Jewish dialogue now are wondering when Congress will speak up openly against Dr. Nahum Goldmann whose voice, all in all, is more important in the concert of world opinion than is the individual position of a privately owned newspaper. After all, these circles assert, it is Nahum Goldmann who claims to speak for the Canadian Jewish Congress while the newspaper never made such allegations.

However, this clique which is organized in a committee or council whose primary function is to raise funds for the Histadrut is being quieted by the professionals who try to bury this issue completely. For it is common knowledge that it was the leadership of Israel's trade unions and its political majority party, Mapai, under the leadership of Ben Gurion, that wholeheartedly supported the efforts aiming at German-Jewish reconciliation. Furthermore it was Premier Eshkol, the recognized leader of Histadrut and Mapai today, who appeased Konrad Adenauer at Lydda Airport last week to the extent that the elder German statesman would not "misunderstand" a remark at the banquet which had been considered unfriendly by Adenauer.

Many readers who do not understand these contradictions between the World Jewish Congress official policy as represented by Goldmann — the official Israeli policy as expressed by Ben Gurion and Eshkol — and the vituperations by some groups here who say they represent the Histadrut have asked The Canadian Jewish News to explain these discrepancies. This misleading position by the central region and the local Histadrut becomes especially clear when one analyzes last week's new deal between West Germany and Israel. According to this new agreement whereby Israel is to receive in 1966 one-hundred-sixty-five million marks from Bonn, one-hundred-fifty million will have to be spent on imports from Germany. How, one observer wonders, could the Toronto Zionist Labor groups pretend that the Israeli Histadrut follows an anti-German line?

In fact, a German newspaper, the Hamburg daily, Die Welt, noticed schizophrenic characteristics of some dailies in Israel printed on presses imported from West Germany through the reparations deal. Also this schizophrenia, affecting especially Toronto Histadrut organizations which seem to be led in accordance with the policy of the extreme leftist Mapam and Achdut Avoda groups, had been denounced before by the official Labor Zionist weekly of America, Yiddisher Kemfer. In an article published in its issue of April 15, 1966, the Yiddisher Kemfer divulges a chapter of curious ethics prevailing within the so-called Labor Zionist camps. This article, signed by the editor, relates:

As Achdut Avoda and Mapam (in order to be able to compete in "anti-Bonn policy with the Communists") specified in its coalition agreement that it will not support officially the German policy, the Religious Zionist Party asked for the same privilege. When this became known, Achdut Avoda and Mapam became desperate. They wanted to join the government; yet they also hoped that the Eshkol cabinet would not change the pro-Bonn policy whereby their kibbutzim and industrial combines profit. Thus, according to the Yiddisher Kemfer, none other than Yigal Alon, present cabinet minister and leader of Achdut Avoda, contacted the Religious Zionists and asked them not to demand similar privileges. He explained: so long as Achdut Avoda and Mapam are the sole opposition to the German policy within the cabinet, Eshkol still has a majority on every issue pertaining to Bonn. But should the Religious Party also act according to its "conscience", then the German policy would be in peril. Thus Achdut Avoda and Mapam, while wishing this policy to continue and the Prime Minister to take responsibility for it, simultaneously would like to appear in public as opposed to this policy.

Somehow Alon prevailed upon Mizrachi to accede to their "irrelevant" conscience-dictates (probably for the price of supporting the Orthodox position of Mizrachi which these leftist parties also "oppose" officially).

Thus, according to the Yiddisher Kemfer, both parties are happy: the "conscience" of Achdut Avoda and Mapam was saved, and so was the continuity of Ben Gurion's pro-Bonn policy.

For those of our readers who somehow doubt the exact wording of the contents of this article in the Yiddisher Kempfer, it is suggested they order the copy of this fine magazine directly from the publishers (45 East 17th Street, New York City).

This is not a farce. It is the reality of the small town, provincial, nasty, cynical politics of which the Canadian Jewish Congress, Central Region, has become a part when it surrendered in February, 1966, to the dictates of an irresponsible group in the community. We merely wonder whether the responsible leaders of Toronto's Labor Zionist group, who agree with both the Goldmann and Eshkol-Ben Gurion policies, will come forward with a clear denunciation of this costly politics and put a stop to action in this community that not only is misleading but very expensive to Jewish charity funds. We wonder whether the Jewish community ought support an organization just for the pleasure of frustrated, former radical politicians to whom the forum of the Canadian Jewish Congress has become a platform for satisfying their "political" disappointments.

"... And here you can see the plains of Judea, where David slew Goliath, a place of beauty and richness, a place of marvels and history and a wonderful place for some businessman's branch office . . . . . ."

SIGNATURE — MAGAZINE

A DISMISSAL

LONDON, (JCNS) — Word has come from Dushanbe, the capital of the Tadjikistan Republic in the U.S.S.R., that Rabbi Shlomo Shapiro has been dismissed from his post as rabbi and chairman of the Ashkenazi community there, on the instruction of the district officers in charge of religious affairs.

The Jewish community, which numbers 15,000 out of a total population of about 300,000 has no one to serve in Rabbi Shapiro's place. Petitions by the community to officials of the district, the republic and even Moscow to allow the rabbi to remain have been unsuccessful.

OPINION FROM THE PULPIT

THE NORTH AMERICAN RABBI: WHO AND WHAT HE SHOULD BE

by MAX J. ROUTTENBERG

What is this American rabbi of whom we speak? It is well to understand that he is a unique phenomenon in Jewish history. There has never been any one quite like him in the whole record of Jewish spiritual leadership. It is fruitless either to compare or contrast him with any of our past models. He is neither priest nor prophet, neither "Rav" nor "Rebbe". But he does in part all of them; he is, in effect, a synthesis of all the sources of creative Jewish leadership of the past. He is unique in another sense, in that he has fused into his pattern of leadership the multiplicity of religious trends and modes and "rites" which Jewish life has bequeathed. Except for rare exceptions, he is not an Ashkenazi or a Sephardi, he is not a Mitnaged or a Hassid, he is not an East-European Yeshiva student or a west-European Germanic Seminarian — but he is all of them. He has been influenced by all of them and has absorbed all their flavors and nuances, their traditions and customs, and blending them with the colors and patterns of his American environment has emerged **sui generis**, an American rabbi.

There is, however, one central strand of continuity which binds the 20th century American rabbi with all the spiritual leaders of the past and that is his essential role as teacher. Like all his predecessors, in all ages, he recognizes and accepts the teaching function as his **raison d'etre** and it is his fondest hope that he may be the kind of priest that Malachi envisioned:

"For the priest's lips should keep knowledge and they shall seek Torah from his mouth; for he is the messenger of the Lord of Hosts." Interestingly, among the many charges leveled against the rabbi the main criticism is that he has abandoned the traditional function of being the rabbi-teacher and the people no longer seek Torah from his mouth because he is too busy with his many peripheral activities. This simply is not true of the vast majority of rabbis and only confirms what I have said about the hasty and superficial judgments of our critics.

The truth is that the American rabbi finds himself in a totally different, unprecedented type of Jewish community which has forced upon him not a change in role but a change in technique and procedure in the teaching process. The historic rabbi functioned in a community that took the existence of Judaism and the Jewish people for granted. They may have asked their rabbis, why do we suffer, why are we in Golus, when will the messiah come? They never asked the question, "Why should we be Jews?" Their questions turned on the problem of how to be Jews, how to live in accordance with the Halakha or, at rare times, how to reconcile the tradition with certain philosophical and theological issues that were disturbing the intellectual elite of the day. The rabbi, as teacher, was the expert in Jewish law, the head of the court and of the academy, and the guide to proper Jewish conduct and thought. Appropriately, when he was summoned to occupy a rabbinical post, it was designated as a kind of professorial chair in the university of Judaism. He sat in that chair, not only because it was a good place in which to study, but because the people came to him and they knew where they could find him. Many of the rabbis were noted for their depth of learning, for their complete mastery of the classical texts, and by their teaching and writing strengthened and deepened the love and loyalty of the people for the Torah way of life.

The American rabbi finds himself functioning in a totally different set of circumstances and conditions; it is almost as if he were functioning in a void. The Jewish community which he is called upon to serve is made up of Jews who, increasingly, are asking not how to be Jews but why be Jews altogether. Certainly this is true of a great proportion of our college-trained generation which is virtually denuded of all Jewish practices and innocent of Jewish knowledge. Alas, many of our people have received their Jewish training in the congregational schools which we head, but we must confess that we have produced the greatest all-American **ame-haaratzim** Ignoramusis to be found in Jewish history. The rabbi, then, faces a congregation of Jews which, to use the picturesque phrase of the Haggadah, is one who does not know how to ask the right questions and his function as a teacher becomes to open his mouth and put the questions there.

But there is another side to this American Jew whom the rabbi must teach. He is, by and large, probably the most cultured, the most educated human being the Jewish people has ever produced. To-day, our congregations are filled with a preponderance of college graduats, many of them professional people, university professors, artists, teachers, and highly cultivated men and women who occupy important positions in our society. The rabbi is confronted with the challenge of making Judaism meaningful and relevant to these people who have no ritualistic-halakhic questions to ask but who, by the very conduct of their lives, are profoundly questioning the whole basis of the Jewish way of life. This challenge to the rabbi comes not by way of confrontation or dialogue but the simple expedient of staying away! How shall the rabbi teach such a generation of Jews? In this connection, I would interpret for you one of the "dayenus" in the Haggadah. It is said, "If he had only brought us near Mount Sinai, and had not given us the Torah, that would have been sufficient blessing.' What kind of blessing is this, no Torah, just drawing near Sinai? The American rabbi understands this blessing very well. If only he could get his people near the Synagogue, if only they would expose themselves to him and to his teaching, dayenu. What a blessing that would be!

It is impossible, therefore, for the American rabbi to be a professor in a rabbinic chair. He must go out to his people and frequently on a person-to-person basis win them over, or persuade them to give him a hearing. Furthermore, to be able to speak to his people, he must have a much broader education than his predecessors. He must be at home in the general culture of western civilization, as well as in Jewish letters. He must be able to transpose the teachings and values of the classical heritage into the modern idiom of science and philosophy, of ethics and psychology, else he could never communicate with them. In this sense, he is a product of the culture and conditions of the times in which he lives. He is responding to the needs of his people in his day just as the rabbis of another age dealt with the needs of their people. The rabbi remains the teacher that he always was. His pupils, however, are different than those of former years and he has had to devise a new curriculum for them and new methods and techniques of teaching. This is a very difficult and strenuous task and no doubt there are times that the modern rabbi longs for that rabbinical chair, where he can sit and study the livelong day — and night. If there is any consolation, it is the certain knowledge that our rabbinic predecessors undoubtedly had plenty of "Tzores", the kind that we would not trade for our own. Long ago, some unhappy rabbi said, for rabbis there is no rest or serenity, neither in this world nor in the ideal world of to-morrow.

Whatever one may think of the rabbi's role as preacher, it has become to-day his most effective teaching tool. I know there are those who regard it as fruitless and a monumental waste of time. Let us remind ourselves that, in spite of poor attendances at our religious services, more people are exposed to our message from the pulpit than anywhere else. Whether we like it or not, the preaching of sermons has become one of our major functions and it can become one of our most important techniques in transmitting the heritage and arousing deep and lasting commitments to Judaism. It is encouraging to note that there is a marked trend away from oratorial pronouncements and emotional harangues from the pulpit in the direction of solid Jewish teaching. I was happy to note that Dr. Trude Weiss Rosmarin, editor of the Jewish Spectator, in her excellent editorial on the new American rabbi, makes this very point. She says, "Book reviewing and sensational themes are no longer popular. With the exception of some larger city (not large suburban) congregations which expect their rabbis to preach for quotation in the newspapers, especially the New York Times, the American pulpit is reverting to the traditional type sermon of Jewish teaching, based either on the portion of the week or in the form of a continuous course of "lecture-sermons" in an area of Jewish thought and history ... Although eloquence remains an asset in the rabbinate, the rabbi-orator has become a relic of the past. While their parents loved nothing better than a dramatic preacher, to-day's typical suburbanites, better educated, better read, and much more worldly, scoff at the few lecturers who still follow the obsolete style of dramatic-histrionic oratory." The Synagogue, then, is the rabbi's classroom and the pulpit his teaching lectern.

In addition, the American rabbi is responsible for developing both the formal and informal educational program for all the age groups in the congregation. He may or may not teach in the religious school, but he may never surrender his responsibility for the development and implementation of the curriculum and the religious and educational standards of his school. His congregation looks to him, as the spiritual leader, for the proper supervision and conduct of the education of their children. This will include concern for the educational content of the youth program and the rabbi's personal leadership in special seminars and discussion groups for his young people. The rabbi's role in developing a program of adult education is central and decisive. If there are signs of a more Jewishly committed leadership in our communities, of an increasing number of men and women growing in Jewish knowledge and sensitivity, it is largely due to the rabbi's prodigious efforts in the field of adult education. There is a general consensus that it is here that the rabbi feels a great sense of achivement and is deeply rewarded for his efforts. More and more, the rabbi is staying away from the seductive public forum type of programming, so fashionable a decade ago, and turning to the far more nourishing fare provided by classroom instruction in texts and by home study groups. These may not attract the crowds that come to hear name lecturers, but they produce the kind of Jewishly-oriented men and women who are the glory of our congregational life.

I am sure the rabbi of former days was both pastor and counsellor to his people. What Jew did not visit the sick and console the mourner? Why not the rabbi? What Jew did not come to the rabbi for counsel and advice in his personal problems? Certainly, no rabbi ever turned him away. To speak of these functions as aping the Christian minister, is to miss the point completely. The pastoral-counselling work of the modern rabbi, which occupies so much of his time, is different only in degree, not in kind, from his predecessors It seems clear that Jews of to-day are beset with many problems which rarely, if ever, existed in pre-modern Jewish life. The deterioration of Jewish family life, the growth in the Jewish divorce rate, the increasing tensions between parents and children, the rise of intermarriage, the breakdown in traditional morality with its concomitants of juvenile delinquency and crime, pre-marital pregnancies and illegitimate children — all these and so many more, are problems that are frequently brought to the rabbi for advice and help. I believe these are all legitimate areas of the rabbi's concern and he must perforce deal with them. But he must deal with them as a rabbi, not as a marriage counsellor or as a psychiatrist or psychologist or social worker. Except for a few rabbis who have engaged in special study and qualify as professionals, when such professional help is needed, the rabbi should refer his congregant to the qualified practitioner. What the rabbi has to offer in the pastoral-counselling relationship no other professional can give. The rabbi brings a great moral-spiritual tradition to bear on his encounter with his people and helps them reach decisions through the wisdom, the insights and the values of the tradition which he represents and for which he is the spokesman.

He does this in the sick room, in the house of mourning, and in the privacy of his study. His very presence is a lesson in Jewish compassion and service. His replies to questions, his participation in discussion can become an educational experience for those whose lives he touches. Above all, he brings to the encounter the warmth of his love and friendship, his concern and personal identification with the human beings involved and this alone is a powerful lesson in "ahavat ha-briyot", love of one's fellow man.

In a very real sense, the rabbi is a public servant, or to use the term first coined by Professor Kaplan, he is a social engineer. While the rabbi's first duty is to his congregation, he is not exempt from serving the needs of the larger community, both Jewish and general, of which he is a part. After all, he was ordained a rabbi in Israel, not in Temple Israel or Beth-El, or what have you? No congregation has a moral right to limit the activities of the rabbi to the congregation alone. It is the best part of wisdom, however, for the rabbi to impose limitations upon himself. He need not be at

(Continued on page 8)

SERMON OF THE WEEK

IN SIGHT OF GOD AND MAN

Pentakakos was a wicked man. His very name implied as much, for in Greek Pentakakos means "five wicked deeds". Once upon a time in ancient Israel, so the Jerusalem Talmud tells us, there was a drought and the Jewish community decided to hold special services of intercession for rain. Drought was a terrible thing in those days, for not only the economy but the very life of the people depended upon water.

Whenever there was a drought only the most pious and devout man would be selected to lead the congregation in prayer. For every effort had to be made to reach the Throne of Divine Glory and intercede with God to send the blessing of rain. For this purpose, only the best would be.

How remarkable, then, that Pentakakos, the man of five wicked deeds, was recommended for this most important spiritual task. One night, in a dream, one of the greatest Rabbis of the generation was instructed to summon Pentakakos — of all people, Pentakakos — to lead the whole congregation in prayer in this most vital spiritual exercise.

The Rabbi whose name was Abbahu, was clearly puzzled. The ways of Heaven are indeed strange, he said to himself, and summoned Pentakakos to his presence to learn from the man himself what special qualifications he possessed for this delicate spiritual enterprise which, apparently, were not suggested by his general reputation.

"What do you do for a living, Pentakakos?" asked Rabbi Abbahu, hoping to receive some explanation for the apparently inexplicable choice by the celestial powers of the biggest spiritual operation in town.

"What do I do for a living?" said Pentakakos. "I commit five transgressions daily. I am a procure. I look after a brothel. I supervise the wardrobes and I act as a one man band during business hours.

"But," exclaimed Abbahu, "you must have **something** good to your credit! You must have performed at least **one** good deed in your life to warrant being chosen to lead the congregation in prayer—for rain of all things!"

"Well, Rabbi, said Pentakakos, "I cannot tell a lie. It once happened that I was sweeping out the brothel one morning and I heard a woman crying. 'What's wrong?' I asked. 'It's like this,' she says. 'My husband has been put in prison and I've simply got to get him out. So I've come to this place and I've made up my mind to work here until I've earned enough money to pay for his release.' Well, I felt chocked. So what did I do? I went and sold my bed and my mattress and gave her the proceeds. 'Here you are," I says to here. 'Here is money enough to ransom your husband from prison. This is no way for a nice girl to make a living.' "

Whereupon Rabbi Abbahu exclaimed, "Pentakakos, you are an eminently suitable person to lead the congregation in prayer and to have your prayers answered."

Most of us think we know all about good and evil. We know all about the people we approve of and the people we disapprove of. But God's ways are not our ways and God's thoughts are not our thoughts. The very people we would hardly shake hands with, let alone invite into our homes, are sometimes the very ones whom God selects for His most important spiritual purposes. And the very people we invite into our homes, and we who live there too, are sometimes an abomination to God when we conceal the Divinely unacceptable behind the socially acceptable.

Heavenly Father, give us the discrimination to detect that which is evil in spite of its social trappings, and the sensitivity to see the healing reflection of Your image no matter where it may be found.

*Good Wishes
FOR A JOYOUS
SHAVUOT HOLIDAY
FROM
**CROWN BRAND
CORN SYRUP
HELLMANN'S DRESSINGS**
AND, OF COURSE
YOUR STAND-BY
MAZOLA

THE FAVOURITE OIL

FOR BAKING COOKING & SALADS

"Mazola Makes So Many Good Things . . . Better"

"ON THIS DAY YE BECAME A PEOPLE"

SHAVUOT

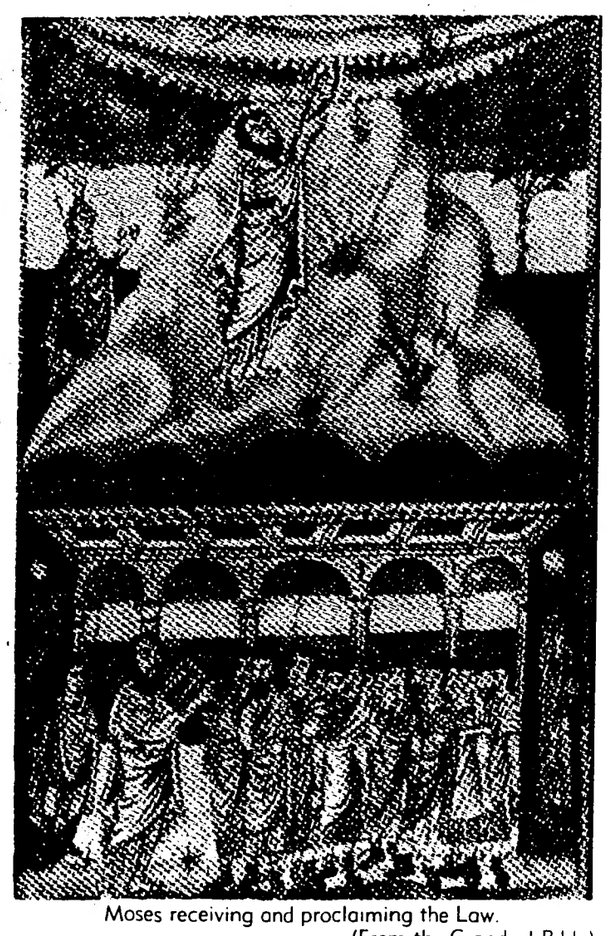
The Torah records of Shavuot essentially differ from those of the other two pilgrimage festivals, Pesach and Succot. The latter are distinctly recorded as both historico-religious and agricultural festivals.

They appear, on the one hand, as anniversaries of the nation's encounter with the Divine and, on the other, as the recreational pause in the rhythm of the agricultural seasons and their labours.

Shavuot is both an agricultural and a religious festival. It means the Feast of Weeks; it is also the Feast of the First Fruits. First of all it is the "Season of the Giving of our Torah," Revelation at Mount Sinai.

This year's Shavuot will be observed from sunset May 24th till sunset May 26th.

It is customary on Shavuot to eat dairy foods.



Moses receiving and proclaiming the Law.
(From the Grandval Bible)

Special Holiday Recipes

Our Women's editor has prepared a number of recipes for cakes and fish These are additional to the traditional cheese cake which on Shavuot is DE RIGEUR.

CHOCOLATE FUDGE CAKE

¼ cup vegetable shortening
2 squares (2 oz.) semi-sweet chocolate
1 cup granulated sugar
½ cup water
1 egg
1 teaspoon vanilla
1 cup once-sifted all-purpose flour
1½ teaspoons baking powder
½ teaspoon salt
¼ cup sour milk
or ¼ cup milk plus ½ tea spoon white vinegar
½ teaspoon baking soda

Preheat oven to 350 degrees (moderate). Grease an 8-inch square cake pan. Melt vegetable shortening and chocolate over hot water. Stir in sugar and water until well blended. Cool to lukewarm. Stir in egg and vanilla until well blended.

Meanwhile, combine flour, baking powder and salt in mixing bowl. Add baking soda to sour milk.

Stir cooled chocolate and milk mixtures into dry ingredients in bowl. Beat with wooden spoon or spatula until smooth, about one minute.

Pour batter into prepared cake pan. Bake 35 to 40 minutes or until cake tests done. Remove from oven and cool on rack. Do not remove from pan. Frost with chocolate cream icing.

POACHED RAINBOW TROUT WITH EGG SAUCE

4 rainbow trout
1 teaspoon salt
2 teaspoons vinegar
1 bay leaf
1 celery stalk
3 tablespoons butter
2 tablespoons flour
¼ teaspoon pepper
1 tablespoon lemon juice
2 hard-cooked eggs, sliced

Wrap trout in cheesecloth and place in deep skillet or pan. Cover with hot water. Add one-half teaspoon of the salt, the vinegar, bay leaf and celery stalk. Bring to a boil and simmer, covered, seven minutes. Drain and reserve one cup of the fish liquid. Remove cheesecloth and arrange fish on a warm platter.

Melt two tablespoons of the butter in a small pan and blend in the flour, remaining salt and pepper. Stir in the reserved cup of fish liquid slowly until the mixture is smooth. Bring to a boil, stirring. Cool one minute

Add the lemon juice and remaining butter a little at a time. Add the eggs and serve with the fish. Yield: Four servings.

BOURBON DATE PUDDING

2 eggs
1 cup sugar
5 tablespoons light cream
3 tablespoons flour
1½ teaspoons baking powder
1 cup broken walnuts or pecans
1 cup chopped dates
1 or 2 tablespoons bourbon
sweetened whipped cream

Combine eggs and sugar and beat well until light and creamy. Add the cream, flour, baking powder, nuts and dates and spoon into the top of a large double boiler. Cover and cook two hours over boiling water, stirring occasionally and taking care that all the water does not evaporate from the bottom. When pudding is cooked, add the bourbon. Chill and serve cold with sweetened whipped cream flavored with bourbon. Yield: 8 or more servings

SWISS TORTE

⅔ cup grated raw carrot, firmly packed
1⅔ cups finely ground, unblanched almonds
1 cup fine dry bread crumbs
1 teaspoon cinnamon
½ teaspoon nutmeg
1½ teaspoons baking powder
6 eggs separated
1¼ cups sugar
1 teaspoon grated lemon rind
3 tablespoons lemon juice.

Preheat oven to 350 degrees (moderate). Line a greased 8-inch springform pan with wax paper. Grease and sprinkle bottoms and sides with bread crumbs. Combine grated carrots and ground almonds in a bowl. Mix in bread crumbs, cinnamon, nutmeg and baking powder. Beat egg yolks until thick and light. Gradually beat in sugar, lemon rind and juice. Continue beating until thick. Stir into carrot mixture. Beat egg whites until they stand in soft peaks, carefully fold into batter.

Turn mixture into prepared pan. Bake for 1 hour in preheated oven. Cool in pan. Cake improves with age.

GLAZE Stir 4 teaspoons water into 1 cup of icing sugar. Mix well. Spread over cake and decorate with candied fruit

HOT POTATO SALAD WITH CHEESE

¼ cup creamy French dressing
¼ cup chopped green onions
¼ cup chopped green pepper
6 cups sliced cooked potatoes
1 cup sliced celery
1 teaspoon salt
Dash of pepper
2/3 cup shredded strong cheddar cheese.

Combine dressing, onions and green pepper, simmer in a skillet 5 minutes. Add potatoes, celery and seasonings. Toss together lightly until well mixed. Place in preheated moderate oven (350 degrees) for 20 minutes or until potatoes are hot. Sprinkle with shredded cheese, return to oven until cheese melts. Serves four to six.

21 YRS OLD?

When you turn 21 you're no longer covered by your parents' Hospital Insurance. To keep insured, you must take out individual membership within 30 days. Get your application form at a bank, a hospital, or from the Commission.

NEWLY WED?

The 'family' Hospital Insurance premium must now be paid to cover husband and wife. Notify your 'group' without delay OR, if you both pay premiums direct, notify the Commission.

NEW JOB?

To keep insured follow the instructions on the Hospital Insurance Certificate of Payment 'Form 104' that your present employer is required to give you on leaving.

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FOR A HAPPY
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FROM THE MANAGEMENT AND STAFF OF
DREW FOOD PRODUCTS
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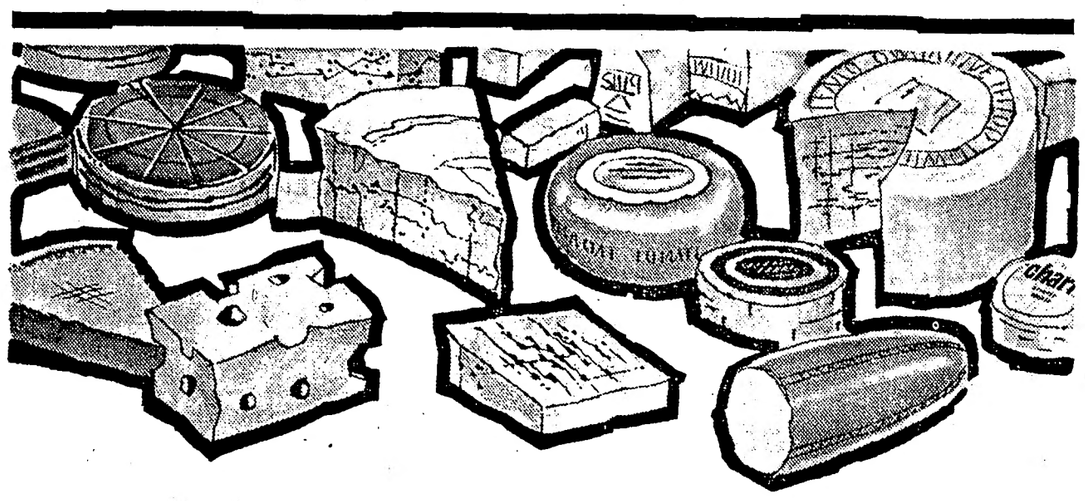

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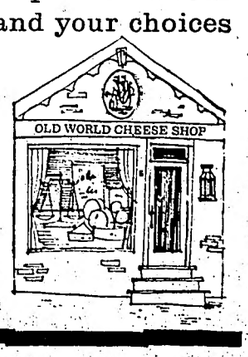

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FUNNY, FUNNIER, FUNNIEST. - The Four Ayalons, Israel's kookiest characters on two feet (eight feet), who, with beautiful songstress Geula Gill, will perform at Toronto's Royal Alexandra Theater this coming week, starting May 23rd.

AUTHOR ANNA LANGFUS DIES SUDDENLY

PARIS — The death occured here last Thursday of the French-Jewish novelist, Anna Langfus, at the age of 46. She died from a heart attack.

Born in Poland, she became French by marriage in 1946. She fought in the Polish resistance, was imprisoned and tortured by the Nazis, and lost all her family.

In November 1962, she was awarded the coveted Prix Goncourt for her book "Baggage of Sand", which described the loneliness of a Jewish woman who had lost her entire family at the hands of the Nazis.

AWARDS FOR ARAB STUDENTS

NEW YORK, (JCNS) — An Arab medical student and a Druze graduate student have been awarded Judah L. Magnes scholarships at the Hebrew University of Jerusalem, the Magnes Foundations has announced here.

The medical student, Touma Samir, is 26 and comes from the Arab village of Kefar Yassif, near Acre. He has been studying medicine at the University since 1962 Salmar Falah, a leader of the Druze community at 31, is working for a doctorate in history. The head of the Israel Druze Scout Movement, he received his bachelor's and master's degrees from the Hebrew University and spent a year at Princeton on a fellowship.

FABULOUS MIMIC. - Marcel Marceau, the world's greatest pantomimist, who will appear at Toronto's Eaton Auditorium Thursday through Saturday, May 26th through 28th, for a special engagement. He is seen as BIP, the famous character whose adventures form part of the celebrated artist's program. Included also will be some of the great pantomimes and "style exercises" which parody aspects of human existence.

toronto after dark

O'KEEFE BONANZA

One can still catch Annie Get Your Gun, starring the fantastic Ethel Merman, at O'Keefe Center till Saturday, May 21st.

Irving Berlin who wrote the musical, one of innumerable, still is perky and full of youthful vigor at 78. He has been writing hits since 1907 when Teddy Roosevelt was in the White House and steak cost 20¢ a pound.

The original production of Annie, twenty years ago, was hailed by critics as "a smash". The 1966 version still is.

ISRAELI ARTISTS

Coming week Geula Gill and the Four Ayalons will bring their Israeli know-how to audiences at the Royal Alexandra. A perfect way to celebrate the beautiful festival of Shvuot.

RETURN ENGAGEMENT

Marcel Marceau, the world's greatest interpreter of pantomime (the art of silence), returns to Toronto for a special engagement at Eaton Auditorium, May 26-28. Marceau is considered responsible for the revival of the world's most ancient performing art. He will present a new program featuring some of his famous Bip sketches as well as some of the style exercises that have become artistic classics in the field of satire on aspects of human life. In Toronto, his Presenter of Cards will be Pierre Verry.

GOING STRONG

Eduardo Sasson continues to enthrall Castle George patrons with his superb Flamenco Guitar and internationally flavored songs. And what he does to Yiddish and Israeli songs can best be appreciated only by seeing (and hearing).

From Monday, May 23rd, through Saturday, the 28th, Art Ayre and his trio appear at George's Spaghetti House.

STAGE 61 PLAYERS "SHOW-OFF"

Stage 61 Players is running its last production of the season, The Show-Off, at the Poor Alex from Tuesday, May 24th, through Saturday, May 28th. Peter Adamson has the lead as the Show-Off. Others featured are Eve Partridge, Betty Williams, Linda Shapiro, Victor Garber, Norman Golden, Howard Croft, Bill Linton, John Wood. Ross Dialing is director.

The comedy, written by George Kelly, first was produced in 1924. According to the late Heywood Broun, The Show-Off is "the best comedy which has yet been written by an American."

INSVILLE. - Mike Riley, whose music sets the beat at the Hook and Ladder at Toronto's Beverly Hills Motor Hotel nightly.

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First Since War

JEWISH DAY SCHOOL IN FRANKFURT

FRANKFURT (JCNS) — The first Jewish day school to be established in West Germany since the end of the Second World War was opened in Frankfurt last week, resuming the century-old tradition of the local community.

The Frankfurt community, with a membership of more than 4,000, is one of the largest in West Germany. There are two classes as a beginning and Jews and non-Jews are admitted.

The curriculum is the same as in the State public schools, but Jewish history and customs are emphasized.

LAG B'OMER PARADE. - Cubs and Scouts of the 159th group of the Shaarei Shomayim form for the Lag B'Omer parade held on Sunday, May 8th. They constitute part of 500 Jewish cubs, scouts, girl guides and brownies representing Shaarei Shomayim, Beth Sholom, Adath Israel, Shaarei Tefillah, Beth Am, Beth Emeth Bais Yehuda, Beth Tzedec Synagogues and the "Y" which began their parade in celebration of Lag B'Omer at Beth Tzedec. This is an annual event arranged by the Leaders Council of Tamarack Camp Council which operates Camp Tamarack, the Jewish Boy Scout Camp, near Bracebridge.

mainly about women

DINNER

Beth Am's Sisterhood's donor dinner and show takes place on Wednesday, June 1st. Ellie Sherman is convenor.

TEA

Nahalal Chapter, Hadassah, held its annual Youth Aliyah tea Thursday, May 19th, at the home of Mrs. Ben Walker, who received with the president, Mrs. Mark Zimmerman. Convenor was Mrs. Murray Jubas. Pourers were Mesdames Sam Shendroff, Charles Simpson, Lewis Tanz, Max Wolfe, Joe Halpern, Mark Levy, Samuel Elkind, Issie Kalifer, Charles Sutton.

EXHIBITION

An exhibition of art and sculpture sponsored by Teheran Chapter, ORT, was held Sunday afternoon, May 15th, at the home of Mrs. M. Sandler. Patrons were Mr. and Mrs. A. B. Bennett, Mr. and Mrs. J. Barney Goldhar, Dr. and Mrs. H. Kingstone, Mr. and Mrs. H. Rosen. Exhibit committee included Mesdames Joseph D. Levine, Mendel Malatzky, Moussa Cohanim, Louis D. Silver, Jacob Goldstein, Peter Kalinsky, Sam Teitelbaum, Frank Kappy, Zigmond Zevkovitz, Joseph Jarnicki, Jules Winemaker.

CONFERENCE

The tenth annual spring conference of the Ontario branch, National Women's League of the United Synagogue of America, was held on Monday, May 16th, at Beth Emeth Bais Yehuda and on Tuesday, May 17th, at Adath Israel Synagogue. Theme was: The Jewish Women—Her Pathways to Progress in the Home, Synagogue and Community.

Mrs. Albert Fried, president of National Women's League, was guest speaker consultant.

Plenary sessions on Monday included nominations and elections. At the evening banquet, Mrs. Albert Fried gave the key note address. Cantor Zvee Aroni and the Youth Choir of Beth Emeth Bais Yehuda entertained.

Tuesday's sessions included the treasurer report, credentials and resolutions. A panel discussion was held on, The Jewish Women in the Community. Participants were Mesdames Gabriel Lourie, Edwin Pivnick and Abe Levine.

Installation of executive and board members took place. A playlet was presented. On the program were Rabbi Irwin Schild and Cantor Murray Nixon of Adath Israel.

Mrs. Joseph Grossman was installed as president for two years. Mrs. Joseph Feldt was conference chairman; Mrs. Murray Vernon, vice chairman; Mrs. Fred Dick workshop chairman. Participating sisterhoods were: Beth Sholom, Toronto; Beth Torah, Toronto; Beth Tzedec, Toronto; Adath Israel, Downsview; Beth Am, Downsview; Beth Emeth Bais Yehuda, Downsview; B'nai Israel Beth David, Downsview; Shaari Tikva, Don Mills; Hebrew Men of England, Willowdale; Ahavis Isaac, Sarnia; Beth Israel, Stratford; Beth Jacob, Kitchener; Beth Jacob, Hamilton; B'nai Israel, Galt; Bnai Israel, St. Catherines; Bn'ai Jacob, Niagara Falls; Ohr Sholom, London.

MEETING

A meeting of Menorah Chapter, Mizrachi - Hapoel Hamizrachi Women, was held recently at the home of Mrs. S. Wallish. Mrs. M. Weisbrod, president, presided. The door prize of the annual tea which took place on April 17th was won by Mrs. Zwetschkenbaum.

Mrs. N. Shore will host the next meeting.

LUNCHEON

Adath Israel Sisterhood Torah Fund, Mathilde Schechter luncheon, will be held at the synagogue on Wednesday, June 1st, 12:30 p.m. Co-chairmen are Mesdames Sam Solomon and Nat Goldman.

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Chairman, Dinner Committee

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SIGNS OF OLD AGE

By RUTHIE

You're getting old if, one fine morning, you grab for anything getting out of bed and crawl into the kitchen like someone who's ready for the box. And you don't even care.

What the heck! You'll get the kids off to school and fuss later. You may even want to go back to bed. So why primp?

As for looking just so for your mate . . . Well, after so many years he ought to be able to take it, especially when he looks a wreck before shaving.

Then when you do get dressed, you figure: so the stockings have runs. So what? And your skirt is too long. So what? Good enough for picking weeds.

Then you're surprised when the kids shout in unison,

"Mommy, we're embarrassed. What if someone sees you?"

The *khootzpa* (nerve)!

* * *

You're getting old when you glance through your wardrobe and unexcitedly figure: so most of the junk's five years old at least. Well a hem here, a colored neckerchief there will perk it up. Anyway the kids need . . .

You feel good because, like a real mama, you're sacrificing. After all, it's their day.

So what happens?

"In that thing you're going out? Ha, ha. Look at Mommy. I wouldn't be caught dead like that. Nobody's mother," more soberly, "dresses like that. My friends'll laugh."

And that's the thanks.

* * *

You're getting old when the children exclaim,

"You always tell us what we shouldn't do by your experiences when you were young. Well, let us learn from our own mistakes."

It just doesn't help when you say you want to spare them a couple of heartaches. And you know exactly how Mama used to feel when you spoke like that.

All you get for your efforts is, "Ma, don't be a wet blanket."

* * *

You know you're in the old age bracket when you don't notice any changes. To you your husband still is your handsome Lothario. But to the brood? Surely they love him but they're not bashful at all.

"Daddy, get those suspenders off. I'll feel awful if my friends see them. Who wears those things anyway? No other father dresses like that. You're doing it just for spite.

"And don't spit in the street. And don't talk so loud. And walk straight, you look like Grandpa, he should live to 120. And don't worry so much about us. And . . ." It could go on forever.

* * *

You both feel old age is creeping up when, at eight in the evening, he's snoring away in the easy chair and you can hardly keep your eyes open to watch TV. And years ago you wouldn't think of calling it a day before midnight.

* * *

And, of course, how young can you feel when everyday you discover another ache you have to learn to live with?

All you cynics who have an answer — just you wait!

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FISCHER, HAROLD. On May 16th, late of 4750 Bathurst Street.
GOODMAN, CHARLES. On May 11th, late of Jewish Home for the Aged.
GOODMAN, SARAH. On May 14th, late of 143 Fairholme Avenue.
HERLICK, CARL M. On May 12th, late of 14 Poplar Plains Crescent.
KARP, LOUIS. On May 12th, late of 521 Finch Avenue West.
LANCMAN, HANDA. On May 11th, late of 185 Montrose Avenue.
LEVIN, ABRAHAM. On May 12th, late of 14 Prince Arthur Avenue.
LIGHTSTONE, BENJAMIN. On May 15th, late of 11 Cassidy Place.
RINDE, HENRY. On May 14th, late of 21 Mayfair Avenue.

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Commissioner of Streets.

UNVEILING

HEIBER, RAV MOSHE. The unveiling of the monument in memory of the late RAV MOSHE HEIBER, Alav Hashalom, founder of the Nayrever Shul, will take place on Sunday morning, May 29th, 11:00 a.m., at the Dawes Road Cemetery, Nayrever section. Friends and members of the Shul are cordially invited to pay their respects to the deceased.

Henry Young, president
Abraham Pasternack, vice president
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HUMAN RELATIONS

A Child's Fears

DR. ROSE N. FRANZBLAU

QUESTION: First it was the fear of darkness, then the fear of being left alone, which was followed by the fear of death.

My daughter, our only child, experienced all these as a youngster. Now at 14 she is plagued by another. The night prior to a school test or a social engagement, she becomes apprehensive. Then she gets into a long discussion with her mother about the reasons why she won't be able to carry on the following day, which usually ends in a quarrel.

Most often she goes through with the test and social engagements and all turns out well. My wife has an exaggerated maternal concern for our daughter.

Our daughter is healthy, has friends and does well in school.

ANSWER: The fear of darkness, of death and of being left alone are all related and stem from the same root—the wish to find out what is going on in the relationship between the parents. In the darkness of night the child is excluded from this relationship and fears being discovered and punished for wanting to see and know.

Curiosity, even the kind which is at the basis of all scientific investigations ,has its first real beginnings in this area. Because strong prohibitions and exclusions are attached, the drive to explore and to know becomes strongly mobilized around it.

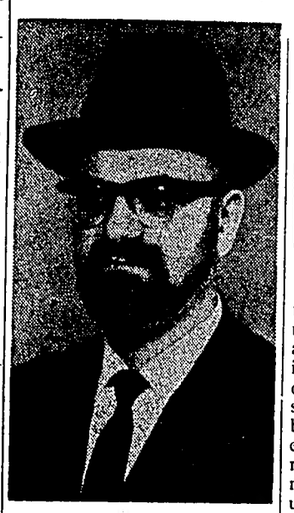
If knowledge in this area is completely withheld from the child and a strong taboo is attached to it, the primitive drive to know is then clothed by the child in varied disguises. To talk about the dark (instead of what goes on in the dark), about lonesomeness (instead of the anger at being excluded from what goes on), and about death (instead of the fear of punishment when caught peeking) makes these more permissible topics for discussion.

The testing situation comes to mean that another—the teacher authority—will peer and pry into her secret stores of forbidden knowledge. The examination is then a test of her ability to conceal this store of information and secret desires while revealing the facts which the teacher wants to know. From this conflict comes the fear of examinations.

Reassurances and pep talks from parents do not always work. Telling the child she does not have to take the test or keep her date if she doesn't want to may either relieve her or else be enough to infuriate her into going through with her plans. When it appears like a deprivation or withholding by the parent, the child may then fight to keep it.

Your daughter's examination fever does not run too high or lay her too low. She does go through with the test and her marks are high.

As she keeps on accumulating experience and passing her "tests" in both these areas, the realities of her accomplishments will outweigh and overcome the irrationality of her fears. She will then be able to say goodby to her childhood, and open the door to a realistic discussion of sex and a facing of the importance of the subject in her future life.



AMERICAN RABBI: HIS POSITION AND FUTURE

(Continued from page 4)

the beck-and-call of every organization that invites him to give an invocation, address a meeting, or serve as window-dressing on the dais. He must have a special function to perform in his role as rabbi which no one else can do; and his public work must flow out of his commitments and interests as a spiritual leader. He need not be a fund-raiser for U.J.A. or Israel Bonds or the Jewish National Fund to make his contribution to the State of Israel. He will make it by preaching and encouraging his fellow-Jews to give moral and financial support to Israel, urging them to make frequent pilgrimages to Eretz Israel, to send their sons and daughters to study and work there, to give serious thought to settling there. He will keep "ahavat Zion" alive in the hearts of his people in a multitude of ways, by stimulating the study of Hebrew and Jewish history, especially the glorious chapter of Zionism in the last five decades, by arranging programs in the school, the youth program and in the adult program which center on Israel observances and achievements. A rabbi does not have to be a Zionist leader today to make a maximum and significant contribution to the cause of Israel. He is much more effective and, in the long run, achieves more enduring results when he is the preacher and teacher and inspirer of his in Jewish life and prodding them into whole-hearted fulfillment of their responsibilities to the State.

This is the first of two parts of Rabbi Routtenberg's essay.

VISITING TORONTO:

Abraham Werdiger, secretary-general of Israel's Religious Labour Party (Poale Agudat Israel). Mr. Werdiger has arrived in connection with the visit of Dr. Kalmen Kahane, international leader of Poale Agudat Israel.

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Rabbi Dr. Kalman Kahane
Israel's Deputy Minister of Culture and Education

has accepted the invitation of Rabbi Mordecai Ochs to deliver the sermon this Saturday morning, May 21st, at our synagogue.

This is the Sabbath of the Youth in our synagogue. Dr. Kahane will preach on education and the role of youth.

LEWIS E. MOSES, president
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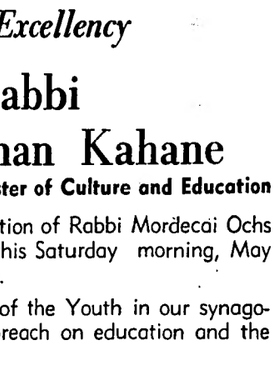

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